

THE  
**Compleat Library:**

V O L. II.

Containing an Historical Account of the Choicest Books  
newly Printed in *England* and in the Forreign Journals.

AS ALSO,

The State of Learning in the World.

To be Published Monthly.

MARCH, 1693.

By R. W. M. A.



L O N D O N, Printed for John Dunton at the Raven in the  
*Poultry*. Of whom is to be had the First Volume of the  
**Compleat Library**, or single Months from December 1692,  
to this time.



# T H E Compleat Library, &c.

## V O L. II.

### M A R C H, 1693.

#### XXIX.

*We shall begin this Month's Essays with the Translation of a Letter, and an Extract, declaring the sense of some Foreign Divines upon the late Book of Mr. Daniel Williams, Intituled, Gospel Truth Stated and Vindicated, &c. being the Second Edition; Printed for John Dunton at the Raven in the Poultry, 1692. As also upon the Divisions that reign among Christians of our unhappy Nation in general.*

**W**E cannot better lay open the Occasion that gave birth to this Work, (*says the Dutch Journalist, to his Country-men,*) than by inserting and premising here the Letter which Mr. Toland, Student in Divinity, sent us upon that Subject, when he was pleased to send us the Book, which runs in these Terms.

### Mr. Toland's LETTER.

Sir,

**I** Pray be pleased to draw an Extract that may be exactly circumstantiated, of the Book I send you, that they who are not so well versed in the Ecclesiastical History of our Time, may have a just Idea of the matters therein treated. You may the more easily do it, because the Book is extremely Methodical. I shall give you



you a short *History* of its subject, and communicate to you at the same time with all possible brevity and sincerity, all that I know of our *Last Divisions* in this Country. To Trace them to their first *Original*, we must look back as high as the beginning of the *Reformation* it self. There were at that time some people that abusing the *Doctrin* of *Predestination* gave themselves the liberty to do any thing, and scrupled at nothing, under pretence, that 'twas impossible to Revoke an *Absolute Decree*. These dangerous consequences were much complained of by the main Body of *Protestants*, as things of a very *scandalous influence*, which our *Adversaries* would not fail to impute to the *principles* of the *Reformation*: But yet this *Doctrin* was still more publicly taught and followed during the *Late Civil wars*, when all the *Kingdom* was as 'twere overflowed with a *Deluge* of *Libertinism*. For it was not confined only within those Less extended *Setts* of *Quakers*, *Ranters*, and such like, but was likewise adopted by many others of those called *Nonconformists*, who as you know, are divided into *Presbyterians* and *Independents*. For tho at the beginning, almost all *Settaries* were called *Independents*, because these last were much respected by the people for their *Piety*, yet the *Independents* truly so called, differed very little from the *Presbyterians* and other *Reformed Christians*, namely, in some *articles* of *Discipline* of very slight importance, as may be seen in their *confessions* of *Faith*. However, They who found their advantage in their *Divisions*, successfully laboured to foment them. But at last, having by sad experience found what fatal consequences their *Divisions* had drawn after them, they Reunited about two years ago, published the *articles* of their *union*, and changed the names of their formerly *Differing Parties* into that of *The united Brethren*, which we hope will prove a step of a stricter union between them and the *Presbyterians*, or principal *Nonconformists*.

But notwithstanding this, There were still at *London* several persons of the *Antinomian Party*, who being vexed to the heart at an agreement they were not able to hinder, Resolved to break it whatever it cost them. And accordingly they begun Quickly to form a *Party*, who Declaimed with great vehemence against the *pacifick Brethren*, Blackning and decrying them as men that exalted the *Justice of Man*, and went about to set up the *Law* again. And this proceeding seeming to them too mild, they made use of an *artifice*, which is never the more excusable for being *common*, which was to fix upon their *adversaries* such *invidious names* and *titles* as were most effectual to Render them *odious* to the people; Maliciously insinuating in their *sermons*, and other *discourses*, That the *united Brethren* had Quitted the old Road of the first *Reformers*, and preached



preached a *Different Religion* from theirs which some of their hottest men, nick-named *The new Law*. And by this method, they drew a great number of ignorant and credulous persons to them. Among others, one *Davies* an *illiterate* man, going from *London* into *Northamptonshire*, not only preached up the *Errours* refuted in this Book, But likewise took upon him to send into the *Ministry*, several *Shoemakers, Masons*, and other *Handicrafts Trades-men*, giving them *power to preach*, on purpose to sow *Division* among the *people*, and to spread abroad his *Doctrine*, which they effectually did in *Diverse* places, as appears by the particular Relation made of them printed at *London*, under the title of the *Plague of Rothwell* the place of the ordinary Residence of the said *Davis*. But that which contributed most to the fortifying of those *Divisions*, was the new publication of *Dr. Crisps works* about two years ago by his Son *Mr. Samuel Crisp*. That *Dr.* was one of the most considerable men among the the *Antinomians*. His Book bears the Title of *Christ alone exalted*. Many Learned *Divines* strongly opposed his *errors*, and if I be not mistaken his Book was forbidden. The Late *Mr. Bixter* who was a famous *Presbyterian Divine*, wrote against the aforesaid Book after its second publication, not only with design to preserve us from the ill *Impressions* it might make upon us, but likewise to cure us of the *prejudices* we might have already entertained in its favour, as may be seen in his *pacifick Divinity*, and in his *Tomb of Controversies*; Which Rendred him the object of the hate, and Reproaches of the *Antinomians*. In fine the continual progress made by this Commodious sort of *Divinity* alarmed the minds of all the understanding and moderate men of all parties. And *M. Williams* in particular, who vigorously endeavoured to procure the foresaid *union*, preached successfully against those *Gentlemen*, and did all he could to bring them to hear *Reason*. But wisely conceiving that all those that were in danger of being seduced, dwelt not at *London* only and that all those that dwelt there, either could not, or would not come to hear his Sermons, he set forth the Book which I send you, which in few months after, was printed again, subscribed by 49. *Ministers*. You are therefore desired in your *Journal* to give such an *Idea* of it, as you shall Judge it to deserve. You will thereby oblige the *publick* and me in particular, who am,

Sir, &c.

TOLAND.

The

The Extract made according to the purport of that Letter, is as follows.

Mr. Williams could not have proceeded in a more exact Method than he does; For first he proposes in clear and simple terms what he takes to be the truth, then he as fairly represents the Error opposed to it; After which, he cites the very words of his Adversary, to prove, that he Taught that Error: that done, he clears the way of all the Questions different from, or foreign to the matter in Dispute; then he shews in what he agrees with him against whom he disputes, and in what their Difference consists not: After that, he shews what is the proper State of the Question. Then he asserts his own Opinion by proofs drawn from Scripture, from Reason, from the several Confessions of Faith, and from Decisions of divers Synods held in England; and lastly, he explains the Grounds of his Adversaries Doctrine. Which Method reigning throughout the whole Book, in handling all the particular Articles in Dispute, and inclining us to believe, the Reader will be glad to know, what are those principal Points that cause those new Divisions among the English Dissenters; we shall make it our chief Business in this Extract to give such an account of them as is desired, referring our Readers to the Book it self, to satisfy them, with what Reasons our Author defends his Opinions.

1. The first Article, which may be lookt upon as the foundation of all the rest, is concerning the state of an Elect person, before his efficacious Calling and Conversion. The Antinomians, and Dr. Crisp, against whom our Author disputes, pretend, That an Elect person can never be the Object of God's Anger, nor subject to Condemnation, even before he comes to believe in Jesus Christ; And that though he were under the Dominion of Sin, and engaged in the most enormous Crimes, yet he is still the Child of God, and Justified as much as the Saints that are already actually received into Heaven. Mr. Williams so far agrees with them, that he believes, that they which are elected by God from all Eternity, shall be adopted and justified in time; and that there is a great deal of difference between an Elect person, before his Vocation, and another Man; But he Denies, that before such Vocation, the sins of an Elect person are pardoned, and that he is actually adopted. On the contrary, he pretends, That an Elect person, whilst he is still in Sin and Disobedience, is the Child of Wrath, Ephes 2. 3. condemned by the Law, from which he is not yet Justified. The Mistake of Dr. Crisp is Grounded upon an Imagination, that Because the Decree of Election is Eternal, the Effect of it must needs be



be so too, a Reason that would prove as strongly, that the *World* is *Eternal*, because the Decree of Creating it was from all *Eternity*.

2. The Second Point is about the manner of our *sins* being imputed to *Jesus Christ*.

Our Author grants, with his *Adversaries*, That all the *Vindictive punishment* due to our *sins*, was actually and really transported and devolved upon the person of the *Mediator*; but denies that the impurity of our *actions* was likewise transposed on him, so that he could have been actually and truly termed a *sinner*, *blasphemer*, *murderer*, &c. and that God the Father ever really reputed him as such, as the *Antinomians* would have it; no, he esteems that a thing impossible in it self, and that such a proposition implies no less than *Blasphemy*.

3. The next Point is, only a consequence flowing from the precedent ones. The *Antinomians* pretend, that the *Act of Pardon* of *sins* granted to the *Elect*, is not different from the *act of imputation* of the same *sins* to *Jesus Christ*, so that according to them, by the same *act* by which the *Mediator* bore the punishment due to the *sins* of the *Elect*, all the *Elect* obtained the remission of their *sins*; But our Author, though he grants, that the satisfaction made by *Christ* is the only *Meritorious cause* of the pardon of *sins*, yet denies the *act* of the *Imputation* of *sins* to the *Mediator*, to be precisely the same with that of the *Justification* of the *Elect*.

4. The fourth Point is likewise but another consequence deduced from the precedent ones. For whereas the *Antinomians* argue, That after the *Satisfaction* of *Jesus Christ*, the *Elect* are no more *sinners*, because that after that time, the *sins* they commit are not properly their *sins*, but the *sins* of their *Redeemer*, who has taken them upon him. Mr. *Williams* maintains on the contrary, That the *Satisfaction* of *Jesus Christ* hinders not the *sins* of the *Elect*, nay even of such of them as are actually *believers* from being still their own proper *sins*, and not those of their *Saviour*.

5. The fifth Point is concerning the time in which our *sins* were properly imputed to the *Mediator*: Dr. *Crisp* will have it to be properly that Time in which he was forsaken by the Father, that is, to say, the interval between the very moment he was fixed to the Cross, and his *Resurrection*; whereas our Author reckons that time of *Satisfaction* from the very first moment of our Lord's *Humiliation*, till the last.

6. The Sixth Point seems to be of greater importance. For there the Question is, Whether during the time of *Satisfaction*, *Jesus Christ* were



were separated from God; Whether at that *Moment*, he were odious and abominable to him, and whether he remained in that disconsolate state all the while he was in the grave? Upon this Article, our Author confesses, That *Jesus Christ* did indeed feel the effects of the *Wrath* of God, and that the *Divinity* united personally to the *Humanity*, did not communicate it self so fully to it then as before, but at the same time he declares, that he *Rejects* and *Abhors* the other Propositions that Dr. *Crisp* has advanced about this point.

7. In the Seventh Article, our Author confesses the *Merit* of *Jesus Christ* to be of infinite price, and looks upon it as the cause of all the blessings and favours that are bestowed upon the *Elect*, both in the Kingdom of grace, and in that of glory; But he maintains against his Adversary, that there is no such exchange made of the Person of *Christ* for that of an *Elect Christian*, that an *Elect* person should thereby become what *Jesus Christ* was and *Jesus Christ* be, what the other was; That is to say, that the *Justice* of the Saviour, both *Active* and *Passive*, should become the *Habitual Justice* of the sinning man which was *elect*, and that it resides in him, as in its Subject.

In his Eighth Chapter, the Author proceeds to handle the condition of the *Evangelical Covenant*. Dr. *Crisp* pretends this covenant to be *Absolute*; that it exacts no manner of condition from *Man*, no not so much as that of *Faith*, because the effects and benefits of this Covenant are communicated to the *Elect* before ever they come into the *World*: And our Author confesses indeed, That God has promised in the Covenant of Redemption, to give *Faith* to his *Elect*, it being a thing they cannot attain by their own power; He further grants, that *Faith* was no *Motive* to God, to engage him to enact, offer and appoint the Gospel Covenant, because that Covenant was enacted before we were born; But yet he pretends, that by the order which God has established in the bringing about our Salvation, *Faith* is necessarily required, to make any *Man* capable of sharing in the benefits of the Death of *Christ*, which Dr. *Crisp* will by no means admit; Being deceived by this erroneous imagination, That because God has promised to give *Faith* to his *Elect*; Therefore it must needs follow, that *Faith* cannot be a condition of the covenant of grace.

9 The Antinomians further differ from the United Brethren, about the nature of *Faith*. The former teaching it to be nothing else but a persuasion, That our sins are pardoned; To which, our Author so far assents, as to grant that persuasion to be a necessary and indispensable effect of *Faith*; But he denies, That the whole Essence of *Faith* consists in that Persuasion; and pretends, that it includes

includes further, a powerful and efficacious consent to the Word of God, an acceptance of Jesus Christ as our King, Priest and Prophet, and a reliance upon his merits and obedience. He proves, one may have such a persuasion as the Antinomians talk of, without having Faith, and that many great sinners are possessed with such a pretended assurance, to their cost; and that on the contrary, it is possible for some true Believers to want it. And for that point he cites the 8th Chapter of the Confession of Faith, which says, That an Infallible assurance is not of the Essence of Faith, since a true Believer may wait a long time, and encounter many difficulties, before he comes to be partaker of such an assurance.

11. The two following articles are but consequences of the former: Our author there maintaining, That an Elect person is not united to Jesus Christ, till he be converted by his Spirit, and that the grace of this Mediator is given only to those, that acknowledging themselves to be sinners, assent to the Truth of the Gospel, and that in a Holy Humility, being convinced of their Misery out of the communion of Christ, form a resolution to renounce their sins, and all Merits of their own, to accept Jesus Christ offered them in the Gospel, and to Rely upon him alone for their Justification, Sanctification, and Eternal Salvation. Dr. Crisp on the contrary, asserts, That a Wicked Man, even while he yet remains in his Ignorance, Infidelity, &c. may be assured, That he has a part in Jesus Christ, and that he is a Saviour to him.

12. In the next Chapter our Author treats of the manner by which Faith justifies us, and maintains, That though Faith does not merit our Justification, nor is our justifying righteousness; yet it is a Condition indispensably required to qualify us for the Imputation of Christ's Merits, and the pardon of our sins. Whereas Dr. Crisp teaches on the contrary, That all the use of Faith in Justification, is only to inform us, that we were justified before. In the same Chapter, he makes a digression about the necessity of Repentance for the obtaining Remission of sins. And our Author asserts that Necessity. And his Adversary teaches, That an Elect Person has already obtained that Remission without any Precedent Repentance. Mr. Williams also affirms, that a Penitent Believer is justified without works.

13. In the 13th Chapter, he Treats of the Advantages of Holiness, and of Good Works. In which the Author is careful, at the very beginning, to dismiss all Notions and Pretences of Merit on Man's side, and every thing that tends any way to lessen, or detract from the perfection of the Satisfaction of Christ; But he pretends against Dr. Crisp, That Repentance, as well as  
A a Faith,



Faith, is indispensably Required for our obtaining Remission of sins by the Merit of our Mediatour; That good works are the only true *Boad to Heaven*, which is promised only to those that persevere in Holiness, as the *loss*, of it is threatned on the other side, to them that continue in Disobedience, or fall into *Ap<sup>o</sup>stasie*: That the felicity of the *next* Life ought to be considered as the *Reward* of the *Good works* of the faithful, and that according to the *Rule* of the *Gospel*, He that has no Holiness, or that neglects to do *Good works*, will be certainly *condemned*: That the *Lord* has promised *Diverse Blessings* Distinct from *Eternal Life* to *Diverse Vertues*, as to *Look favourably upon them that pray fervently to him*; to *Give peace of conscience to those that live well*, &c. And that in a word, The *Lord Loves him* better that makes it his business to practise *Vertue*, than him that neglects it. These truths, (says the *Journalist*) Are so firmly established in *Scripture*, and so conformable to *Reason*, that it were hardly to be believed, there were any spirits so *perverse* as to deny them, did not our *Author* positively assure us of it, and give us visible proofs of it by the *words* of his *Adversary* which he cites, wherein that *Dr.* positively denies, That *good works* are any more the *Way to Heaven* than they are the *cause* that procure it us.

14. The opinion which our *Author* opposes in the following *Chapter*, is no less *extravagant* than the last. For *Dr. Crisp* pretends that in the practice of *Vertue*, *Man* ought to have no regard at all to *Eternal felicity*, no not tho he admits it but in the *second place* to the *Glory of God*, which according to him, ought to be the *only principle* of all our actions, and the *Sole end* we ought to propose to our selves. Our *Author* confesses that the *Glory of God* ought to be the principal *End* of a Believer, and the chief motive to incite him to his *Duty* and that he ought likewise to be stirred up to it by a principle of *Gratitude*; But this being proposed in the first place, that he may further have regard to all the *Graces* and *favours* as well of this life, as of that to come, and which *God* promises us in his word as the *Reward of Vertue*.

15. His *fifteenth Chapter*, speaks of the *means* by which a Believer may come to be assured of the Remission of his sins, upon which point, *Dr. Crisp* teaches, that it is done by an inward voice of the *spirit of God*, which tells us, *our sins are pardoned*, without any examination of our faith and *Repentance*: But *Mr. Williams*, tho he Grants, the *spirit* to be the *Author* of that *persuasion*, yet pretends it to be a fruit of the *sincere* examination of our own heart, by which we come to know our selves to be Qualified with Faith, Charity and all the other *Graces* which the *Gospel* has declared to be infallible marks of Our Regeneration. And this assurance, (accord-



ing to him) is *strong* or *weak* according as we are more or less *strongly persuaded* that the aforefaid graces are in us.

16. The Three next *chapters* treat of the *manner* how God looks upon, and treats sin in a Believer. Dr. Crisp believes, That God sees no sin in a Believer, even when he sees the *act* of sin which a Believer commits, that he requires neither *confession* nor *Repentance* of it, as means to obtain the *pardon* of it, how great soever the Crime committed may be, whether *Murder, Adultery, &c.* From whence it follows, That those sins do no harm at all to the Believer; That he ought to stand in no fear of them, that the evils he suffers are not sent upon him because of his sins; And in a word, that God never Chastises his people at all for their Disobedience. Whereas our Author on the contrary pretends, that the sins of Believers have all the filth of *Real* and *true* sins; That God looks upon them as such in his faithful people; That in order to their pardon, he exacts *Repentance* of them, and new acts of their faith in Jesus Christ, tho indeed these sins ought not to make them fear they have forfeited the pardon which was granted them for their former, sins. He further assures us, that tho God will not permit a Faithful person fallen into sin, to continue always in it, It is yet very certain, that if he should always persist in it, that he would perish; That God often afflicts his faithful people with *Temporal* evils, to induce them by those Chastisements, to forsake sin and to avoid eternal punishment; That God may be, and is angry at his Children for their sins; And that he often afflicts his people for their Disobedience, tho he never entirely deprives them of the favours of his Covenant.

17. In the Nineteenth Chapter, he Discourses of the *Beauty of sincere Holiness* in a Believer. And whereas some persons in Representing the *Imperfection* of the *Good works* of the *Elect*, have made use of some very harsh, and offensive Expressions, of the number of which is the Doctor, against whom Mr. Williams writes; who confidently affirms, That the *Greatest Holiness* of the Faithful, tho wrought in them by the operation of the Holy Ghost, is nothing else but *Filth, Corruption, and Uncleaness*; our Author on the contrary, tho he confesses the *Holiness* or *Righteousness* of a Believer to be neither *Perfect* nor *Meritorious*, yet he maintains it to be *Beautiful* in it self, and well pleasing to God, and far from being nothing but *filth* and *impurity*.

18. The two following Chapters treat of *Evangelical Preaching*, and *Legal Preaching*. The Antinomians call their Adversaries Preachers of the Law, because they insisted too much, as they thought, upon Sanctification. Our Author, to shew how unjustly they are

accused, lays down the *Nature of Evangelical Preaching*, and *legal Preaching*, with the *Differences* between them. And 'tis obvious to conclude from what we have just now said, That the *Antinomians* pretend, that the *Gospel*, or *Evangelical Preaching* consists in *assuring men*, that their sins are *Pardoned* for *Jesus Christ's sake*, that he has performed their whole *Duty* for them; and that they ought to be persuaded, that by *Vertue* of his *Merits*, they shall obtain *everlasting Life*. And they accuse the *Presbyterians* on the contrary, for reviving the *Law*, because they *assure Men*, that their *Sins* shall not be *Pardoned*, unless they first *believe in Christ*, and turn to *God* with their *whole Hearts*, by a *serious Repentance*; And because they require of them *Repentance and Good works* as *conditions* without which they cannot be *Saved*.

19. The *Antinomians*, to make their *Opinion* the more *plausible*, pretend, That it extremely exalts the *Merits* of *Jesus Christ*, and the *Glory of Grace*, by attributing solely and absolutely to him alone the *whole work* of our *Salvation*. In endeavouring the *Refutation* of which, our *Author* spends his two last *Chapters*; and alledges, That 'tis enough to have shewn the *Doctrin* he opposes to be false, to prove it impossible, that *Jesus Christ* should be *Glorified* by it, since he can be glorified by nothing but the *Truth*; and then he proceeds to prove, that on the contrary, it is the *Doctrin* that he has laid down, that attributes to *Jesus Christ*, and to his *Grace*, and to his *Merits* a glory truly worthy of him; whereas the contrary *Doctrin* *Dishonours* him several ways, and especially by looking on them as *Members* of our *Saviour*, that are still plunged in most notorious *wickedness*, and continue still enslaved to their sinful *Lusts*.

20. Because the *Antinomians* further accuse the *Authour* and those of his *Party* of *Pelagianism*, *Arminianism*, and *Socinianism*. He closes all with an *Appendix*, where after a brief *Repetition* of all he has said in his *Book* he alledges, that the *Doctrin* which he defends, is sufficient to *Justify* him from all those *Reproaches*, without his having any need of throwing himself into those *Extremities* upon that account, as he pretends his *Adversaries* have done.



## XXX.

*An account of the Conversion of Theodore John, a late Teacher among the Jews; together with the Confession of the Christian Faith which he delivered immediately before he was Baptised, in the presence of the Lutheran Congregation, in the German Church in Little Trinity Lane, London, on the 23d Sunday after Trinity, being the 31st of October, 1692. Translated out of High Dutch into English, and Printed at London for John Dunton at the Raven in the Poultry, 1693.*

**T**His *Confession of Faith* was drawn up, and delivered at the time of his *Baptism* by our *Convert* himself, as he tells us in the *Preface* prefixed thereto, which that no person may have cause to question as otherwise than true and genuine, he Subscribes with his Name, and dates from his Lodgings at Mr. Mear's a Hatter in *Puddle-Dock*, *March 16th, 1692*.

It is of small Bulk, but yet contains more eminent and evident proofs of *Christianity*, both against the unbelieving *Jews*, and the *Prevaricating Socinian Christians*, who own indeed a *Christ*, but Rob him of his *Divinity*, and us of the chief Benefits of his *Passion*, and frustrate the main end of his *Coming*; I say this little *Treatise*, as small as it is, contains more numerous proofs of *Christianity*, and those set in a more clear and manifest light than the Reader, I believe, will easily find elsewhere in several whole Volumes written upon this Subject, though he should search all that has been publisht on it these many years; and therefore may serve not only very usefully to confirm all *Orthodox Believers in the true Faith*, and to confute and convince all *Jews* and erroneous *Christians*, but even all pretended *Atheists*, *Deists*, and *Scepticks* too, that will deal but ingenuously with themselves and their well wishing Adversaries, and yield, as they pretend themselves always disposed to do, to plain evidence. For here they will find upon an exact comparison between the old *Prophecies* contained in the writings we hold Sacred, with the events undoubtedly known to have hapned, that all the main promises attributed by *Revealed Religion* to God, concerning a *Saviour* have been most exactly and manifestly accomplished, and consequently that *Revealed Religion*, as terminating and centring in *Orthodox Christianity*,



Christianity, and the belief of a *Messias* or *Saviour* that is perfectly both *God* and *Man*, and not either a meer *Man*, or a *Secondary* and *Created* *God*, is no invention of *Human Politick Wits*, but really what it is pretended to be, an *Emanation* and *Revelation* from *God himself*, and an actual *Communication* of that *Light* and *Perfection* to which *Natural Religion* tends, tho not able of it self alone to lead men to.

Though we, through the horrid *Divisions* and *Corruptions* of *Christians*, that have all along extremely scandalised the *Jews*, have had but few, yet some *Converts* we have had still in all *Ages* from *Judaism* to *Christianity*, but none that I know of that have given a more illustrious and convincing *Testimony* to our *Faith*, than this *Gentleman*, who passing by points of lesser moment, chiefly insists upon the proof of these following main and *Fundamental Articles*: viz. 1. That the *Messias* is actually come. 2. That he was to perform a threefold Office of *King*, *Priest* and *Prophet*. 3. That he is both *God* and *Man*, and that there is a perfect *Trinity* of *Persons* in *God*, in *Unity* of *Substance*, as he makes out by clear proofs out of the *old Testament*. 4. That this *Messias* is nor can be no other but that *Jesus of Nazareth*, whom the *Christians* Worship. In the proof of all which, though of necessity he is forced to cite and insert many *Hebrew* words and expressions, yet they are so disposed and explained, that the meanest Reader, though he understands not the import of the *Hebrew*, may discern the force of the *Proof*.

I shall only give you a short view of the most substantial proofs he produces under each head, and so conclude.

1. He proves the *Messias* to be actually come by *Jacob's Prophecy* of *Shiloh*, which signifies a *Peace-maker*, and is almost the same with the word used by *Isaiah* c. 9. 6. signifying the *Prince of Peace*, which is one of the *Names* of the *Messias*; And that this Expression of *Jacob* is meant of the *Messias*, he further confirms by what follows, *And to him shall be the gathering of the People*, which according to the *Parallel Prophecies* in *Isa. 11. 2.* and *Micah. 4. 1.* can be understood of none but the *Messias*. He proves it also further by the *Destruction* of *Jerusalem*, and the *Sanctuary*, and of that very *second Temple* to which *Malachi* Prophesied, That the *Messias* whom he calls the *Lord of the Temple*, and the *Messenger of the Covenant*, and who consequently could be neither meer *Man*, nor *Angel*, but *God himself Incarnate*, should come, *Mal. 3. 1.* And by the *Prophecy* of *Daniel*, cap. 9. v. 26. That the *Messias* should first be cut off, and then the *City* and *Sanctuary* be

be destroyed, and the daily *Sacrifice* should cease, and that in the compass of 70 *Prophetical Weeks*, viz. 490 years, which being four, and almost five times expired since, and all those other things come to pass, besides the Destruction of *Bethlehem*, the Native place of the *Messias*, it necessarily follows, that he must be come long ago, and that it could be no other than that *Jesus* of *Nazareth* that was cut off about the Time Predicted, and forty years after whose Death the *City*, *Temple* and *Nation* were destroyed: And that the *Messias* was himself to put an end to the *Jewish Offerings* and *Sacrifices*, by making himself an *Offering* for Sin; he evinces by that Prophecy in *Isa. 53.* where 'tis said he should make his *Soul* an *Offering* for Sin. And by the confession of the *Jews*, who acknowledge, That the *Messias* should be instead of the *Sacrifices*, and that sin should be taken away by him, as it was formerly by the *Sacrifices*. Lastly, He argues from the confession on the *Jews* cannot chuse but make that all the terms set for the *Messias's* coming are expired, and substantially confutes their erroneous Conceit, that their *sins* retard his coming, since *God's* promise was *Absolute*, and that the main purpose of his coming was to finish and take away sin and transgression; as like that other idle sham, and subterfuge of theirs in confessing that he came, and was born at the time appointed, but that he has since, as displeased at their sins, lain hid they know not where, where he will conceal himself till they shall deserve better.

2. The chief proofs he brings for his Threefold Office of King, Priest and Prophet, are these. 1. That the *Messias* was to be a Prophet, not only like unto *Moses*, but Greater than he. He proves by the words of *God* to *Moses*, *Deut. 18. 18, 19.* compared with *Deut. 34. 10.* and confirmed by the judgment of the *Jews* themselves in *Ibkarim*. 2. That he was to Preach a Gospel, and Establish a New Covenant or Law. He evinces by *Isa. 61. 1. Dan. 9. and last, and Jer. 31.* 3. That he should be a Priest, and as such as should Offer up himself, he makes out by the fore-cited Prophecy of *Daniel*, concerning the *Messiahs* being cut off, by other parallel Prophecies, by the *Jewish Explications*, and by the destruction of the *Temple*, &c. as before. 4. That he should be a King, and that his Kingdom should be Spiritual. He proves by the Prophecies in *Jer. 23. 5. and Zech. 9. 10, 11.* and other Prophets, and particularly by the *Hebrew* word used in the same forecited place in *Zechariah*, where he is called King. But which is still more material, he proceeds next to shew, that the *Messias* was to be both *God* and *Man*, in one Person, which he does, 1. By the Names given him in Scripture, and



and first particularly by the Name *Jehovah* *Zid Kenu*, the Lord our Righteousness, given him in *Jer. 23. 6.* *Jehovah* being a Name peculiar and essential to God alone, as appears by *Exod. 3. 15.* and *Isa. 42. 8.* by the Context of *Jer. 23. 6.* by the *Jewish Talmud*, and most of the *Rabbins*, whereof may be seen above Seventy Instances collected from them by *L. E. Edzard*, in his *Consensus Antiquitatis Judaicae super H. L.* 2. He further proves his Godhead, by those Remarkable Expressions of him in *Isa. 9. 6.* *Isa. 6. 14.* *Psalms 110. 1.* *Gen. 48. 16.* *Mat. 3. 1.* *Exod. 3.* *Isa. 63. 1.* and *Exod. 33. 14.* in which last he calls himself, *The God of Abraham*, of *Isaac*, and of *Jacob*. 3. He further evinces it from his eternal Existence, *Micah 5.* and at the beginning, where it is said, *His goings forth have been of Old, from Everlasting*; and by the Expressions of the *Messias*, who is the *Wisdom of his Father*, which he uses of himself, in the 8th Chapter of *Proverbs*. Lastly, He proves his Godhead further by his *Divine Works*, which are,

1. Destroying the Power of the *Devil*, *Gen. 3. 15.*
2. The Creation of *Heaven and Earth*, *Isa. 48. 12, 13.*
3. The pouring out the *Holy Ghost*, *Zech. 12. 10.* and the power of forgiving sins, *Exod. 23. 21.*

After which, he proceeds to prove the *Trinity of Persons in God*, by *Old Testament Proofs*. Which, though it be a *Mystery* that most *Christians* believe was reserved only for the *Messias*, or *Christ* himself to reveal clearly, as were those other Points of our *Immortality* and *Resurrection*, yet to prove at least, that it lay hid, and was mysteriously wrapt up in the Expressions of *Moses*, and the *Old Prophets*, as was that of the *Resurrection*, in those words of God, *I am the God of Abraham*, of *Isaac*, and of *Jacob*; which were accordingly made use of for the proof of that comfortable Truth, by our *Saviour* himself, against the *Sadduces*, as it was convincing to this late *Jew*, and may be to others, (of the General Conversion of whom, this may be perhaps a hopeful dawning) so it may afford matter of Confirmation to *Orthodox Christians*, and of Conviction to our *Antitrinitarians*, to see so great an Harmony made out between the *Old and New Testament*, and between the Faith delivered at first to us by our Lord and *Saviour*, and his *Apostles*, and the *Old Spiritual*, and mystical Doctrine of *Moses*, and the *Prophets*; which Proofs begin at pag. 27. and end in pag. 37. where, because their Force may be much more effectually seen than here, we shall request you deliberately to read and examine them. I shall conclude with his summing up of all the aforesaid Proofs of the *Coming*, *Person*, *Nature*, *Office*, and *Attings* and *Sufferings* of the *Messias*, and his application of them to our *Jesus of Nazareth*, which he most pithily and pertinently does thus,



*It is plain and evident (says he) to mankind, That all the Characters and Properties attributed to the Messias by Moses and the Prophets, are undeniably fulfilled and made up in Jesus of Nazareth; for all the World is sensible, That he came at the time appointed, viz. before the Scepter quite departed from the Jews, before the desolation and destruction of Jerusalem, the Sanctuary, &c. of Bethlehem; before the cessation of the Sacrifices, and before the seventy weeks of Daniel were expired.*

*That he came to the Second Temple, and Taught in it according to the Prophecies of Haggai and Malachi.*

*That he was born at Bethlehem, according to Micah's Prophecy.*

*That forty years after his Death, the City and Temple were destroyed, and the Oblations ceased.*

*That in the latter end of Daniels Seventy Weeks, he was put to Death as a Malefactor, and Crucified according to the sense and sound of the Hebrew Word expressing his Death, in cap. 9. Dan. 2. 26.*

*That the Jews were generally offended at him, as Isaiah foretold should happen to the Messias, cap. 8. 13, 14. and 53. 2, 3.*

*That the People and Nations do cleave to the Lord Jesus, as 'twas foretold they should do to the Messias, Isa. 2. 2. Also,*

*That he performed those particular kinds of Miracles, which the Messias was to do. Isa. c. 35. 5, 6.*

*Also, That he is the Off-spring of a Virgin of David's Race, as was foretold, Isa. 7. 14. And that he has Delivered a New Covenant, as was foresignified by Isa. cap. 2. and Jeremiah, cap. 31. And in fine, That there is not one jot nor tittle excepted of all that was Prophecied of the Messias, that was not most exactly compleated in Jesus of Nazareth; and therefore that it is no less true that he is the true Messias, than that God Almighty is a true God; because that to Give false Attributes to the Messias, when Promised, or to alter those that were once given or published, are things too Absurd and Blasphemous to be thought of God; For, as the Scripture says, God is not a Man that he should lie, neither the Son of Man that he should repent, has he said, and shall not he do it, or has he spoken, and shall he not make it good? And therefore, that 'tis much less probable he would have suffered the true Characters of the promised Messias to come to pass in a False one, to the loss of so many millions of Souls; to say this, being no less than to make God an Impostour and Liar, which is horrid Blasphemy all over; and finally, That by consequence, upon the impossibility of God's being a Lyar, is grounded the necessity of this truth, That Jesus of Nazareth is the true Messias. For other points, we refer you to the Treatise it self.*

## XXXI.

*The Life of Lewis of Bourbon, Late Prince of Conde, Digested into Annals. With many Curious Remarks on the Transactions of Europe for these last sixty Years. Done out of French. And Printed at London for Tim. Goodwin, at the Maiden-head against St. Dunstan's Church in Fleetstreet. 1693.*

**T**His History is a Collection not only of the choicest Passages of other Historians, that relate to the chief actions and accidents that happened in so *Illustrious* a Life as that of the late *Prince of Conde*, but likewise of several particular *Memoirs* the *Author* received from divers *Officers* who had served under that *Prince*, and of several Letters written by Persons, who had free access to *Chantilly*, the place of the *Princes* Retirement, in the latter end of his Life, in which are many circumstances never Printed, and not to be found elsewhere, as being taken, many of them, from the *Prince's* own Mouth, in casual Discourses he was drawn into sometimes insensibly, by the Address of those who conversed him, who found a great deal of Pleasure in hearing him relate any Particulars of his many Brave Actions, but were fain to use a great deal of Art to engage him to speak on that Subject, it being impossible by any other way than by surprise to get any thing out of him. It has been much wondred he would not imitate *Caesar* in writing some *Memoirs*, or *Commentaries* of his Life, as that Great Roman Hero did of his, he being excellently enough qualified to have imitated him as well with his Pen as his Sword; by which he would have laid an eternal Obligation upon Posterity, by informing them of a thousand useful Particulars, which he being above flattering himself, or others, would have more sincerely related than any inferiour Pen. But whatever Intreaties were made him about it, as well by his most intimate Friends, as by his own Son, whom he loved so tenderly, he could never be perswaded to it. Which Refusal must be imputed either to his Modesty or his Policy (*says our Author.*) I add, That 'tis probable, the latter had the more influence upon him of the two, though sometimes when he was pressed to it, he would give this Reason for not doing it, *viz.* Because he could not do it without speaking advantageously of himself, and perhaps disadvantageously of others; which was a thing he professed he could not resolve upon, even



even in speaking the Truth. Since then we cannot have so perfect a Relation of his Memorable Actions, and of his strange Vicissitudes of Fortune, and of the secret Springs that set in motion all his Proceedings, yet we have this encouragement to think the present Relation well worth our reading, that the Prince of Conde made so Great a Figure among the Renowned Captains of this Last Age, and his Achievements were of so great concern too, and have still, though he be dead, so great an influence upon the Affairs not only of France, but of all Europe besides, that it is impossible any History of him should be so badly compiled, but that among much Rubbish, we may find more Gold, and more precious instructive Remarks, than in a more polite and exact History of many other Lives. But these Memoirs, far from being the worst, have a great appearance of being one of the most accurate Pieces in the kind, that any of that Nation has written a great while; and though it be not altogether free from those Faults which the French Historians in general are taxed with, even by their own Criticks, yet we believe the Judicious Reader will find in it as few of them as in any other whatsoever, and that though the Author omit some things that one would wonder he could pass by, yet he is tolerably impartial throughout, and pretty exact in his Descriptions and Narrations, as well as curious and Judicious in his Remarks and Reflections. For here he shews by what Causes and Steps the Spanish Power decayed and dwindled, as 'twere, away, in one single Man's Age, from a Formidable Greatness to contemptible, and almost incurable Weakness, and many of the Means and Steps that have lifted the French Monarchy almost to an height beyond controul, as well within as without France; and how strangely Lewis the 14th, by the Occasion of the struglings made against him in his Minority, from a very low ebb of Fortune and Authority, has advanced his Iron Rod of Despotick and Lawless Power, above the Heads of Parliaments, General Estates, Nobles, and Princes of the Blood, as well as over the Burgessey and Common People, whom he checks and mortifies at his Pleasure, with the Frowns and Curbs of a Base-born, upstart Minister of State; and how strangely this Magnanimous, Haughty, Valiant Prince, whose Life is here described, after all his Victories, and his Vigorous Oppositions; and though, had he been perswaded of the Illegitimacy of King Lewis, and would have made use of that pretence, and backt it with his Valour and Credit, when the Nobility and People too were in so great a Ferment against the Court, he might have easily obtain'd the Crown, of which there was no small Reason to believe him the Right Heir, the then Duke of Orleans wanting Issue Male; yet here, I say, we may see, how notwithstanding all this Brave



Prince's Natural Fierceness, Valour, Conduct, and Deep Resentments, and his happy Opportunities, yet for want of using them when Time was, being oppress'd by the prevailing Power and Fortune of Lewis the 14th, he at last grew so strangely tame, as to suffer almost any Affronts and Mortifications, not only from that Imperious Monarch, but from Louvois, who was but a Mushroom of that Great Cardinal's raising, whom he had before so Obstinately, and Haughtily contemned and Opposed; and with the vilest sort of submission, to cringe to the very Bastards of him whom he might once have dethroned as such, and what was worse, to suffer with the greatest seeming complaisance, his own Illustrious unquestioned Royal Blood to be tainted by a shameful mixture with theirs, and this only to secure his Family from the Resentments of Lewis the 14th, and his Ministers after his Death, which was an effect of Suppleness, which did not altogether correspond to that Greatness of Soul and Courage that shone and glittered through all his other actions, surpris'd all his Friends, who thought Death itself would have been more welcom to him, than such an Ignominious Pollution of his High Blood, and struck such a Dread upon all the rest of the Nobility, as compleated their slavery, as well as the Peoples, and the Absoluteness of King Lewis's Power, whose Will, no body, after the laying of so great a Courage as that of the Prince of Conde, durst so much as mutter against, no not so much as the present Monsieur and Madam of Orleans, who though much against the Grain, were fain to consent, without gain-saying, to a like Marriage of their only Son the Duke of Chartres, with another Bastard of the King's, though born in Double Adultery, which they would never have consented to, had not the Prince of Conde in his Life-time, quite dash'd them out of all Courage, and deprived them of all pretence of refusing, by his unexpected tame compliance with an Imposition of the same Nature. Here likewise occur the Characters of many of the other Brave Hero's of our Age, his Contemporaries, truly and Naturally enough drawn, and particularly of our present Magnanimous King William, then Prince of Orange, who in a manner, alone with his Valour and Conduct stop'd the impetuous Force of this Gallick Thunderbolt of War, at the Famous Battle of Senef, and extorted a most advantageous Encomium upon that Occasion, from this Generous Enemy. You will likewise find in this Relation, not only all the Vertues and Perfections, but all the Failings of the Prince of Conde, exactly painted out, and the whole Treatise enriched with many choice political Reflections, worthy and sententious Sayings, Nervous and pithy Discourses, Lively Descriptions of places, of the Intrigues of Courtiers, Chieftains and Factions, &c. In the performance of which, the Author endeavours all along to correct with

as much care, as can well be expected from a *Frenchman*, the partiality he observed in the *Memoirs* and other *Relations* he wrought upon. And in a word, the *History* is so instructive and delightful, that it were to be wished, that in the next *Edition* a *Table* of the principal matters and memorable passages with which it abounds, were added, for the better direction and satisfaction of the curious Readers. For whose contentment I shall in the mean while, insert as an inviting Taste of the whole, some short Fragments of the most Remarkable places in it. This Prince was born at Paris Septemb. 8th, 1621. and named by his Godfather King Lewis the 13th, by his own Name, Lewis, being the second Prince of Conde of that Name. He was Grandson to Lewis the I. who being of the Reformed Religion, put himself at the Head of the Malecontents, for its Defence, after the Death of Henry the 2d, and was barbarously slain by a Captain of the Duke of Anjou's Guards, after whose untimely Fate, his Son, our Prince's Father, being very Young, was by the Order of Henry the 4th, who had turn'd Roman Catholick, to save his Crown, bred up in that Religion, and became a Zealous Assertor of it, which induced him to place this his Son with the Jesuits of Bourges, for his Education; under whom he profited so well, that at the Age of Twelve Years, he was able to discourse solidly, and pertinently of Religion, and at that of Thirteen, had made so great a progress in Philosophy, that he maintain'd several Theses and Arguments in publick, with Admirable success.

He first appeared in the Field as a *Voluntier* at the Siege of Arras, 1640, at 19 years of Age; and after he had signaliz'd not only his Courage, but his Conduct too in several Occasions, and especially at the taking of Perpignan, he was by Lewis the 13th, a little before his Death, made General of the Army in Flanders.

Some little time after his Departure thither, King Lewis the 13th died, leaving his Queen Regent, but with a very limited Power. Upon which Occasion our Author observes, that there happened one thing which perhaps never hapned before in France, where more regard is had to the King's Pleasure than in any other Monarchy; That the Parliament of Paris, which according to the Institution of it, is the Trustee and Guardian of all the Fundamental Laws of the Kingdom, and derives its Jurisdiction only from the King, cancell'd the Declaration of Lewis the 13th, by which he so much limited the Queens Power, and conferred upon her, though a born Spaniard, and suspected still to incline to the Interests of Spain, an Absolute Authority to act as she pleased, confirming it to her by a formal Declaration, bearing Date the 18th of May, being but four or five days after the King's Death.

This



This Death, as he shews in the sequel, divided all the Court, and the Cabals that were secretly held, to get the chief Ministry, threatened all France with a General Revolution, which the stirs that were made afterward against Cardinal Mazarin, after he was actually advanced to it, were within an Hairs Breadth of effecting, to the great Encouragement of the Forreign Enemies of that State, in the Low Condition France was then in, when Francisco de Melos, then Governour of the Spanish Low Countries, had re-taken several places from it, and by winning a considerable Battel, had made the Spaniards Masters of the Field, and vigorously besieged Rocroy, a strong Post, that opened his way into Champagne, and into the Heart of France, and that with an Army of old beaten Soldiers; whereas the French Troops then were nothing nigh so Numerous, nor so well Disciplin'd, nor furnish'd with Experienced Officers, as they have been since, under the Prince of Conde, and the Marshal of Turenne, who may be said to have been the two Master-Builders, as the two Cardinals of Richelieu and Mazarin, were the Projectors of the present Excessive Grandeur of France. But yet for all these Troubles, that threatned nothing but Destruction, the Fortune of Lewis the 14th, and of his Foster-Father, Mazarin, so strangely prevail'd, that his Power was raised but to the greater height by all these struglings; from whence he was enabled with as much safety as insolence, to tread, as he has done, upon the Necks of the Princes of his own Blood, as well as upon those of his People. And so the Spaniards, saith our Author, were deceived in their great Prognosticks, as, adds he, are all Forreigners, that ground great Hopes upon the Divisions of the French. The Reason he subjoyns in these words; For, says he, though their Natural Levity sometimes excite them to Revolt, yet the innate Respect and Affection they have for their King, reduces them always to their Obedience. An Observation so well worthy Remark, and so well known to be true by our present Heroical and Experienced Monarch, that we may presume, that whatever Kindness he shews to, or use he makes of the Refugees of that Nation, he will always back his Attempts so well with a sufficient Force of his own Subjects, as shall secure them from any cross accidents, by the Levity of that People.

Having thus given us a general Prospect both of the then condition of France, and its Enemies, and of the ensuing Troubles and their Causes, and their strange Termination in the Elevation of Lewis the 14th, to a condition to be the Scourge of Europe, he proceeds to the main particular Exploits of the Prince, who is the principal Subject of his Book. And begins with the first Battle he fought as a General at the Age of 22 years, near Rocroy, on the Frontiers of Cham-

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Champagne, with an Army only of 22000 Men, against a more Numerous One, consisting most of *Old Soldiers*, commanded by an *Old and Experienced General*. In which *Relation* he lively sets forth both the *High Courage*, and *Judicious Conduct* of this Young Prince, then Duke of *Enguien*; as likewise all the Accomplishments of the Enemies Commanders, and both the false and true steps that were made by both in the whole Management of the Battle; with the mighty *Risque France* run in it, of being utterly ruin'd, had it been lost; and on the other side, what a *fatal Blow* the *Spanish Power* received by it, losing such a Body of *Old Foot*, as they could never since repair, and for want of which, they have been almost always Losers in all the Campaigns that have hapned since between those two *Irreconcilable Nations*. For thus he speaks of the *Spanish Foot*: 'The *Valour* of the *Spanish Infantry*, says he, can never be sufficiently applauded: For 'tis a thing but rarely heard of, that after the Rout of an Army, a Body of Foot deprived of Cavalry, ever had the Resolution in open Field, not only to stand One, but Three Attacks, without being so much as stirred; and it might be truly said, That as Victorious as the Prince was over the rest of the Army, yet had not the Reserve come up, he could never have broke that stout and courageous Infantry. And concerning their Loss, he adds, That those Foot were utterly ruined, and the following Campaigns made appear, the *Vastness of the Loss*, which Spain could never yet repair. So true it is, That a Good Army of Foot cannot be too carefully preserved, whether in Peace or War; seeing it is not in the Power of the greatest Kings, in a long time, to recover a lost Body of Old Officers and Soldiers, accustomed to fight together, and endure the Fatigues of War.

This Battle then, since that given them in 88 on the Sea, by our Renowned *Queen Elizabeth*, was the greatest which the Spaniards have received on Land, and which has made way for all the Losses they have since had, and which have brought their State to that helpless condition it is now in; and therefore may be said to be the first and chief Stone that was laid in the Field, towards the raising of that *Triumphal Throne* of *Lewis the Great*; from whence he since has ungratefully crusht his greatest Benefactors, and among others, this Great and Valiant Prince.

Next he describes the Situation, Importance, and Siege and Taking of *Thionville*, a strong Town on the Banks of the *Moselle*, on *Luxemburg* side, within Four Leagues of *Metz*, in *Lorrain*. In which, as in all his Descriptions, he is most admirably exact. At this Siege was successfully used a New Invention of a *Gallery of Bavins*, so ingeniously contrived, that it was fortified with a Covering, and *Parapets*,



*rapets*, like a *Gillery of Earth*; which was first invented by *M. Courteilles*, at the Siege of *Hesdin*. The *Advantages* of taking that place, were, That it was a place that secured *Metz*, and the *Messin* Countrey, from the Incursions of *Luxemburg*, made the French Masters of the *Moselle*, assured a Communication between the French and the *Elector of Treves*, then their Allies; and lastly, it was a *Barricado* for the French between *Luxemburg* and the Lower *Palatine*, where the *Spaniards* were then powerful; and upon consideration of all these *Advantages* together, the taking of it made our Young Duke pass for a General as fortunate in Sieges as formidable in Battles. Upon which, and his other mighty Successes, when they went about to pay him the Applauses he deserved, at his Return to Court, our Author tells us, That he rejected them, 'as one Indocible to flattery, and 'that would have them understand, he was afraid, even of the shadow of it. Such was the Niceness, or rather the Solidity of this Prince, whose Maxim it was, That a Person of Honour ought only 'to mind Well-doing, and to let Glory alone, to follow Vertue uncourted. His next Actions were in Germany, where after several Days Bloody Conflict, he forced that Able General *Mercy*, to retreat, near *Friburg*, and then march'd, and besieged, and took that strong and important place of *Philipsburg*, which was followed by the taking of *Worms*, *Mentz*, *Oppenheim*, *Grentznach*, *Landau*, *Gernsheim*, *Magdeburg*, *Bacara*, and some other lesser places. Where he observes, that when upon his Triumphant Entry into *Mentz*, All the Corporations in the Town went to meet the Prince, and made their Complements to him in Latin; he answered them again Elegantly in the same Language. These Actions were performed in the year 1644.

The next year being 1645. (this Work, as the Title imports, being, for the more distinct conception of the Great Events, related in it, digested into Annals) our Prince, after he had seized upon the most considerable Passes of the *Rhine*, he attacks and routs the *Bavarian Army*, Killing the Brave General *Mercy*, and taking Prisoner the Imperial General *Gleen*; which loss the *Bavarians* did not in a long time recover. After which, having taken *Norling* and *Dutquiespiel*, in *Suabia*, as he was going to besiege *Hailbron*, he falls sick; but soon after he returns, and acts in *Flanders*, under the then Duke of *Orleans*, at the taking of *Courtray* and *Mardyke*; after which, the Duke of *Orleans*, leaving him the chief Command, he Undertakes the first Siege, and taking of *Dunkirk*. In the Description of which, more than in any other in the whole Book, one *M. Sarafen*, whom our Author quotes, employs a great deal both of Eloquence and Accuracy, rendring the Relation both very charming and very

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useful, he not only informing us of the Actions on both sides, but of the Counsels from whence they flowed; and of the Reasons brought in *Martial Consultation* for the doing or omitting every thing that was proposed, as well before as in the Siege.

Soon after this Siege our Duke's Father in Law, the *Marshall de Brezé*, who was *Admiral of France*, and had other considerable places, hapning to be Kill'd at a Sea-fight, his Father, the then Prince of *Condé*, made all the Interest he could, for his Son to succeed him, but was refused by the influence of *Mazarin*, who was afraid the Duke's Power would, if too much encouraged, over-top his, which kindied the first Sparks of Division between them; which afterwards burst into a mighty Flame. Soon after this Disappointment, his Father, the Prince, dying, he came to be Prince himself; and tho he had been refused the other, succeeds in his Employments of *High Steward* of the King's Household, and Governour of *Burgundy, Breß and Berry*. And then the Politick Cardinal being Jealous, that a Union, dangerous to himself, might be cemented between the New Prince and the Duke of *Orleans*, if they were suffer'd to be together; he causes the Duke to be re-call'd from the *Army*, and gives the sole command of it to the Prince.

In the next year, 1648. the Arch Duke, *Leopold*, then Governour for the *Spaniards* in the *Low Countrys*, making Formidable Motions there, our Prince was sent against him; in which Expedition he takes *Tpres*, and gains the Famous Battle of *Lens*, where he gave another Notable Check to the *Spanish* Power; which laid them so low, that he himself afterwards, when being disoblighd by the Court, he revolted to them, and had the command of their Forces, could not with all his Valour and Conduct retrieve their Good Fortune.

In the mean while, this long and obstinate War with *Spain*, exposing the Kingdom of *France* to vast Expences, and the Court, for their Supply, being forced to send forth several *Edicts* for raising of Great Sums, which lay heavy upon the People, the Parliament of *Paris*, who hated *Mazarin*, upon whom all the *Odium* of raising them fell, refused to verify them, pretending 'They were too Oppressive and Arbitrary, and that they themselves ought to be Judges of the Ways and Means of raising Monies, and of the Abilities of the People, who were the Persons intrusted with the conservation of their Liberties, and not a Forreign Minister, and a few Courtiers that were at his Devotion. Infomuch that the Sovereign Courts, the Third Estate, the Chamber of Accounts, and Body of the People, formed themselves into a Party, which they call'd the *Union*, with a Resolution to vindicate their ancient Rights of Debating all

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*Edicts,*



*Edicts*, and more especially those for raising Money, before they would give their assent to them; which is termed a *Verification*, and without which they have no Legal Force upon the Subject. This Contest bred a Civil War, which raised such Oppositions as had well nigh tumbled *Lewis* the 14<sup>th</sup> out of his Throne, and translated the Crown to his Cousin, the Prince of *Conde's* Head, had he but known how to have managed Time, as he might have done. But this Story of the Civil War is too long to insert here; I shall only therefore tell you, that in it you may see, what were the ancient Rights of the Subjects in France, and of the *Parisian Parliament*, and how far, and by what means the present King *Lewis* at last trampled them all under Foot, and obtained that *Uncontroulable Power* he since has used with the *Utmost Rigour*. How instrumental This Prince of *Conde* was against his own Interest, to suppress the first beginnings of these *Commutations*, and how *ungratefully* he was, notwithstanding his Zeal and Service, treated afterwards, by Imprisonment, False Accusations, &c. upon which a *Second War* ensued, more long and dangerous than the first. In this part there are likewise the Charges against the Prince, and his Defence, by a private hand, as also the Heads of Accusation laid against *Mazarin*, and the Answers of his Party. In which are many fine Sayings, and Observable Things. There is also described the desperate Fight managed by the Prince in the *Suburbs* of *St. Anthony* at *Paris*, in which he had like to have carried the Kingdoms, and how by one Rash Action of some of his Party, his good Fortune was over-turned, and he constrained to fly to the *Spanish Protection*.

Lastly, Towards the conclusion of this part, there are related several Brave Actions this Prince did for the Service of the *Spaniards*, some with, and some without Success, but all with his Usual Conduct and Bravery, and the Articles of the Peace between the Two Crowns of *France* and *Spain*, by which this Prince was restored to his ancient Honours, Places and Dignities in *France*, and to the King's Favour: the Story of all which Transactions leads us as far as the year 1660.

After the Peace between the Two Crowns, and the Prince's Return to *France*, he was not at all employed in *Military Actions*, till the War against *Holland*. In which he contributed most to the Advantages gained at the Famous Passage of the *Rhine* at *Tolhuis*; after which, several Places in a *Panick Terrour* surrendring, and among them *Utrecht*, the Capital of a Province, the Prince of *Conde* went thither, and was received with great State and Solemnity; During whose stay there, these Two Things are remarkable of him, viz. One, his carriage towards that *Atheistical Philosopher, Spinoza*, and the other, his

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his Odd Complement to the *Roman Catholicks* of *Gueldres*. For being indisposed of the Wound he received at *Tolhuis*, and keeping his Chamber at *Virecht*, for the better diverting his pain, he constantly entertain'd himself with the Company of the most Learned Men in that City, whom he treated with great civility, and amongst the rest, *Sinofa*, whom he was pleas'd to tell, smiling, ' That if he ' would follow him into *France*, he would put him in a way to live ' conformably to the Principles of his Divinity; That *Paris* neither ' wanted fine Women, nor Pleasures; and that though he lookt up- ' on him as a Deist, and a Man who had no Religion, he was char- ' med with the conversation he had with him. His Repartee to the *Roman Catholicks* is still more worthy our Reflection. The *Roman Catholicks* of *Gueldres*, were so transported with Joy at their being ta'n under the Government of a Popish Prince, that like all the rest of that Party, every where, being pufft up with the Hopes of seeing their Religion immediately become Uppermost, and of prosecuting their Old beloved Sport of Domineering, sent Deputies to the Prince of *Conde*, to desire he would give them the Churches the Protestants possessed in the open Countrey. The Prince being sensible, they knew not what they asked, after he had with some Ral- leries put them quite out of countenance, told them in a more seri- ous Tone, ' That he had no Orders from his Majesty, relating to ' what they desired; and that if his Majesty made himself Master ' of all the Country, they should have as many Churches as they ' pleased. But because that was not certain as yet, he advised them ' to remain Quiet, and not so much as to accept one of the Prote- ' stant Churches, though it were proffered them, to avoid the Mor- ' tification of restoring them, as soon as the *French* Army should ' march away. How happy had our late King *James* been, had he known how, with the like Wit, and Princely Firmness of Mind, to have denied the Rash, and ill-timed Solicitations of his no less hot- headed *Jesuits*, who put him upon things of a much more mortify- ing consequence.

The next remarkable Action the Prince of *Conde* was engaged in, was the Famous Battle of *Senesse*. In which, though the Prince at first got a considerable Victory, yet by pursuing it too far, had at last like to have been oppressed, together with all his former Glory, and the Grandeur of *France*, by the Young and Daring Prince of *Orange*, our present Sovereign; though then but 23 years of Age. This Battle is likewise accurately described, and rather with more Honour to the Prince of *Orange*, than to his own Hero of *Conde*, which is not a lit- tle mysterious in a *Frenchman*, writing in his own Country, at this time of Day. For after having hinted to us, how gen- their



Prince of *Orange* had refused the *French King's Specious Offers*, and how his Noble *Ardour* to act against the *Enemy*, though he was at the Head of an Army of 60000 Men, was disappointed by the *Irresolutions* of the *Confederate Officers*, joyn'd with him in *Council*. And coming to relate the Preparatory Politick Motions that were made by both Armies before they came to a Battle, he thus speaks of the Two Princely Generals: *These Two Princes*, says he, *Esteemed and Treaded each other Reciprocally*; but the one (*viz. Conde*) was better served than the other. A very true Remark, it being certain, that the Old General would otherwise have been totally defeated by the Young one. Then having related how bravely the Prince of *Orange* worsted the Duke of *Luxemburg* at the Village of *Fay*, a Post he seized in that Fight, and how he had almost done the like by the Prince of *Conde*, He thus concludes his Narrative; 'This Dreadful Combat lasted Eight Hours by Day, and Two by Moon light, which then set, to the Extream Grief of the Two Generals. And then he proceeds; 'The Prince of *Orange*, during this Action, gave all Necessary Orders, with an admirable Prudence, and charged the *French* several times at the Head of his Squadrons, with that Bravery and Courage he has demonstrated in so many Occasions, &c. And then, in fine, he says, He exposed himself, as well as the Prince of *Conde*, to more danger than the meanest Soldier; Shewing, as the Imperial General, *Count Souches*, said of him, the Conduct of an Old General, and the Valour of a *Cesar*. And that as for the *French*, they said of him, 'That if the Prince of *Conde* had multiplied himself, he had likewise met the Prince of *Orange* every where. But the most Glorious Testimonies of him, were given by our *French* Prince himself, who said, 'The Prince of *Orange* had behaved himself in every thing, like an Old Captain, excepting only in Exposing himself to too many Dangers, wherein he had acted like a Young Man; though (as our Historian observes) as Old as he was, he committed the same Fault that Day himself. And so Uncertain was it, after all, says he, who had the Honour of the Day, that without deciding it, we may say, The Prince of *Orange* got a Great Victory in not being vanquish'd by the Prince of *Conde*, and the Prince of *Conde's* Glory was as Great, in not being overcome by the Prince of *Orange*. But the great Testimony of all, and with which we will conclude, remains behind.

For after he has related, That when this Bloody Battle was over, and both Armies refreshed and recruited, the Prince of *Conde* durst no more engage the Prince of *Orange*; but retrencht himself still so strongly, to avoid Battle, that the latter could not come at carrying laid Siege to *Oudenard*, and thereby drawn him out of

of his Retrenchments, he had a very fair Opportunity, and was in a full Resolution to fight him before his Forces were refresh'd. After their March, he tells us, That being put by his purpose, by the Obstinate Refusal of the Imperial General Souches, to approve his council, he was forced to raise his Siege, and march away: Upon which Accident, a French Officer saying in the Prince of Orange's hearing; 'That the Prince of Orange was Unhappy; He said into this Prophetick Expression, 'That though he was Unhappy as Brave, yet that in time he would prove a General as Formidable to France as his Fore-fathers had been to Spain.

## XXXII.

*A Conference between an Atheist, and his Friend. Printed at London, for John Dunton, at the Raven in the Poultry, 1693.*

**T**His most ingenious Discourse is carried on by way of Dialogue between the Atheist and his Friend. In which the Author, by very clear Arguments, and closely wrought together, in an admirable Method, proves what he undertakes, viz. That the great Truths of the Existence, Immateriality, and Immortality of the Soul, and the Being of a God, Infinite in all Perfections, to be as certain as any Mathematical Demonstrations, and indeed certainer, because they prove the very Principles by which the other are evinced, and are the Fountains of all Mathematical, as well as Moral Certainty. This he does chiefly by the Cartesian Method, which he manages with more Force, Perspicuity and Advantage, than will easily be found to have been done as yet by any other Pen in so little room, and that so intelligibly, that any man of common Sense and Judgment, though he want the accomplishments of Learning, and helps of Logick, or Artificial Reasoning, may understand him, and evidently perceive the invincible Force of Argument that reigns almost throughout the Treatise.

And whereas Descartes's Philosophy has been accused of a tendency to Atheism, it will visibly appear here to any impartial Reader, that no Principles are more directly contrary to it, nor more conclusive against it, than those of that Great Man; and if they have been made use of by some, for the Defence of that Absurd and Desperate Cause, it has been by wresting them, (as some Hereticks have done the Scriptures) against the intention of the Author, and their



their Natural tendency. But here, in Obedience to the desires of some persons of Name and Learning, I have the Honour to know, who much applaud our *Author's* Ingenuity, and think it deserves Encouragement, I shall give some hints of what they think the *Author* would do well in his further prosecution of this Excellent and Necessary *Subject*, either to add, or more fully to explain.

*First* I judge it would be very satisfactory in his next discourse to add some other Proofs from other Principles than just barely those of *Descartes*, that it may not be thought, that the *Immateriality*, and *Immortality of the Soul*, depend only upon, and must needs stand and fall with the peculiar Principles of *Cartesius*, especially such of them as are contested by Men of Great Piety, as well as Learning, and as Eminent Defenders of Religion against the vain Pretences of *Atheism*, as any Men in the *World*. For tho they think the *Cartesian Philosophy* ingenious in all things, and true perhaps in more things than any other System, yet they are persuaded it is perfectly false in some; as for Example, in making Existing and Thinking, in respect of the *Soul*, to be one and the same thing: So that if the *Soul* should leave off thinking, it necessarily would cease to be. For, say they, if it be not altogether Evident, yet *Matter of Fact* carries it to a Probability that is next door to a *clear Evidence*, That the *Soul* does not actually think in the Mothers Womb, nor in a Man that is knockt down, and lies for dead, or in a deep swoond; nor in any person that being hanged, is cut down before Life be quite extinguished. In which latter instances it seems plain, that as thinking sometimes may be disturbed by *Wine*, *Melancholy*, and the Effects of them, as *Folly* and *Madness*, to such a degree, as not to know, or to deny that Two and Two make Four; So the Actions of Thinking may for some time, while the *Soul* is tied to an Earthly Body, and immersed in gross Matter, be wholly suspended. And therefore, though they Judge, with the Author, that the Essence of the *Soul* consists in Thinking, yet they suppose it to consist in the *Power* or *Faculty*, more than in the *Act of Thinking*, because, according to them, the *Act of Thinking* may be for a time, and is often, as has been said, actually suspended, while 'tis in the *Body*, though not in a *separate state*; and likewise during a Man's *Natural Life*, they are of Opinion, That the *Circulation of the Blood* is a thing necessarily required to capacitate the *Soul* to exert the *Act of Thinking*. And 'tis likewise the Opinion of some, That *Cartesius* himself truly understood, placed the *Essence of the Soul* in the *Faculty* of Thinking, and not in the *Act only*, and that his *Disciples* do him wrong, and needlessly expose him

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to the Exceptions of other *Sober and Learned Men*, as well as half Letter'd *Atheists*, by extending his meaning further.

Secondly, There are some *Persons* that would be glad to see our *Author* undertake to prove against Mr: *Lock*, and others, That there are such things as *Innate Idea's*, such as these, viz. *Nothing has no Propriety, Nothing cannot act; a thing cannot be, and not be at the same time, &c.* They being *Truths* precedent, not only to all *Mathematical Demonstrations*, but even to all other *Proofs*, not excepting thole of our own *Existence*? For when we doubt of the *Existence of the World of Men*, of *Matter*, and its *Modifications*, or *Accidents of Truth and Falshood*, and consequently, whether there be any such thing as an *Absurdity*, or not, how can we argue necessarily, that because I doubt, or think, therefore I exist, or that 'tis absurd to say, I think I am not, or I that think am not I, without presupposing these aforesaid *Truths* impressed upon us, we know not when, nor how, and consequently *Innate*, as the *foundations of our arguing*? In a word, they are perswaded, that these *Idea's* came into the *World* with an *Infant*, and serve the Reasonable Soul, as *Hands and Feet* do the *Body*; and that as though a *Child* born with *Hands and Feet*, cannot use them, till strength enables him, yet as soon as he feels strength come, is not at a loss how to use them; so the *Reasonable Soul*, tho born with those *Idea's*, cannot use them, till it be a little more disengaged from *Matter*, and served with more Vigorous, and Defecated Spirits, more fitted to be instrumental to the action of *Thought* in a *Spirit* tied to a *Body*. But as soon as ever it comes to be so disengaged, and served with such proper, vigorous, and purified Spirits, it presently without teaching makes use of those *Idea's* in reasoning, arguing, concluding, &c. as a *Child* does by degrees, of its hands and legs, till it arrives to a certain degree of *Perfection*, in reasoning, as a *Child* does in walking, or acting with *Feet and Hands*, &c. And that, in fine, without such impressed *Innate Idea's*, *Reason* would be as unactive and insignificant as a *Child's Body*, born without *Hands, Feet, Eyes, Ears, &c.* And consequently, that without such *Idea's*, it would be impossible to prove either our own *Existence*, or the Being of *Truth, Falshood, Absurdity*, or any thing else. This, they think, may well enough be proved against Mr. *Lock*, and his *Admirers*, though Men of Great Name. They imagine our *Author* very capable of it, and judge he would do therein no small Service against *Atheism*; to the Patronizing of which, if managed to the utmost tendency of it, they are perswaded the Doctrine that subverts the Being of *Innate Idea's*, naturally, and without wrestling, tends, though contrary to the intention of its Pious and Learned Defenders, which they conceive cannot be said, at worst, of the Cartesian Hy-



*Hypothesis*, nor of any of the *Proofs* our *Authour* uses. These are the hints I was desired to insinuate to him, and which he is requested to interpret in good part, and make use of as his own Discretion shall suggest. I have nothing more to add, but that the *Treatise* is divided into Four Dialogues, in every of which, Briskness and Acuteness of Wit, Strength of Reasoning, and Clearness and Nearness of Method and Expression, seem to vie with each other.

## XXXII.

*Conversation in Heaven. Being Devotions, consisting of Meditations and Prayers, on several considerable Subjects in Practical Divinity. Written for the Raising the Decayed Spirit of Piety. By Lawrence Smith, L. L. D. Fellow of St. John's Colledge in Oxford. And Printed at London by J. R. for Thomas Speed, at the three Crowns near the Royal Exchange in Cornhil, 1693.*

**T**Hough there be, God be thanked, Plenty of Books of this kind (a Blessing which few rightly value) yet *Prophaness* has so strongly seized the hearts of many, and *Coldness* and *Indevotion* on those of most People, in this degenerate *Age of Christianity*, that all the skillfullest and sweetest *Divine Charmers*, with which our *Israel* abounds, can do, is little enough to raise up the benumbed, and in a manner wholly mortified *Spirit of Devotion* in our hearts. And therefore our *Pious Authour* thought his assistance offered in this *Treatise*, might not be without its proper usefulness. Nor is it to be supposed, he was without grounds for such hope, when so excellent a *Judge of Spiritual Things*, as the present Learned and Pious *Archbishop of Canterbury*, has been pleased to permit his Name to be prefixed to it, and to accept its *Dedication*.

The whole work is divided into 20 *Meditations*, each accompanied with its proper Prayer, to beg of God the *Light* and *Grace* to pursue and accomplish what is recommended to our *Practice* in the foregoing *Meditations*. The *Meditations* are composed upon these important Heads, viz.

1. On the Vanity, Vexation and Contempt of the World.
2. On the Redemption of Time.
3. On the Folly and Danger of deferring Repentance.
4. On the Malignity and Evil Nature of Sin.

5. On Watchfulness against Sin and Temptations.
6. Against Pride.
7. Against Unchastity.
8. Against Immoderate Anger.
9. Against Murthering, and Impatience, amidst Divine chastisements.
10. On Love to God.
11. On Zeal in God's Service.
12. On Trust in God.
13. On the Fear of God.
14. On Love and Charity to our Neighbour.
15. On Improvement in Grace.
16. On Death.
17. On the Last Judgment.
18. On Heaven.
19. On Hell, and the Eternity of its Torments.
20. On Prayer.

After which are added several excellent Forms of Prayer for several Occasions; as for Morning, Evening, the Lord's Day, and for sick persons. All which the *Author* has indeed effectually performed rather beyond, than any whit short of his Word, expressing them with all imaginable plainness and perspicuity, that persons of all Ranks and Qualities, being all equally concern'd in them, they might lie level to the capacities of all men. He does not affect indeed the peculiar Phrases and Turns of Speech used in the Holy Scriptures, which some pious and well-meaning, though mistaking persons of different Sentiments from our Established Church, often call the Language of *Canaan*, and so erroneously revere, that they think no Prayer, no Sermon, nor other Religious Discourse of the true Stamp of the Sanctuary, without it be thickly interlarded with those *English Hebraisms*, which though their Teachers may penetrate, the Vulgar too often admire, and are affected with, chiefly because they understand them not; but our Author makes it his care to express the sense of the Scripture in a plain and natural, but yet Polite and Masculine *English* Stile, omitting nothing in that *Divine Armory of God*, that may convince our Reason, or move our Affections, and *subject* all the Powers and Faculties of our Souls to the Heavenly Influence of the true Spirit of Religion; To pray to God, or meditate to their selves in a *Hebrew* Stile, tho clothed with *English* Words, unless rendred familiar by plain and often repeated Interpretations before hand, being to them that *occupy the Room of the Unlearned*, as much praying or meditating without the Spirit, and the Understanding, as praying, meditating, or discoursing in an *Unknown Tongue*.



However it be, whoever examines this Treatise, will find, that tho it speaks Modern Language, it breaths forth ancient Zeal, and shews its *Author* to be deeply affected himself with what he delivers to others, and to be as well versed in the Practical as in the Doctrinal part of Piety, the lively spirit of which seems to animate every period, and powerfully to engage our warmest faculties under the too much forsaken Banners of Devotion, which, that you may the better guess at the frame and temper of the whole composition, be pleased but to hear-ken how charmingly he sets forth in these following words, which I have selected to serve for a Specimen of the rest: 'Devout and pious  
' Meditation, *says he*, is that which at once delights and profits,  
' recreates and improves in goodness, rendring the Mind by degrees,  
' of a God-like Celestial Temper; It ennobles the Faculties of our  
' Souls, by making them conversant about truly Great and Noble  
' Objects; Things spiritual, divine and heavenly! It withdraws us  
' from the Noise and Tumult, xempts us from the cares, fears, trou-  
' bles, and vexations of this lower world, and causing us to dwell  
' much in our thoughts and desires above; it makes our Spirits too  
' big and haughty; too nice and delicate for any impure sublunary  
' Enjoyments; nay, of such an indifferency of affection, even to this  
' world's innocent and allowable gratifications, as that no loss or de-  
' triment which befalls them, no imaginary Excellency which is in  
' them, is able to excite our Passions, to discompose our Thoughts,  
' to abate our Religious diligence, to weaken our Faith, impair our  
' Trust, or so much as cool our love for God, Holiness, or Celestial  
Happiness. All other things cloy and satiate with their often repea-  
' red Use; but the more we exercise this most excellent duty, devout  
' Contemplation, the more shall we desire to be still exercised there-  
' in; its pleasures will grow up still on our hands, and we shall find  
' no sensual Entertainment half so quick and relishing; our Under-  
' standings will be hereby enlarged and exalted, our Wills rightly by-  
' assed and inclined, our Affections purifi'd and refin'd, and our whole  
' spiritual Powers disentangled from the depraving profits and de-  
' lights of this inferiour animal life, and refreshed with new varieties  
' of a lively prospect into the Joys celestial, which are pure, sincere,  
' holy and intellectual!

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NEWS of LEARNING.

From FRANCE.

**W**E have advice from *Angers*, by *Father Gentil*, Professor of Phy-  
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was lately found in a *Curates Garden*, as they were digging for stone, the body of a *prodigious Giant*, of 17 foot and 2 inches long, Royal Measure, which is something longer than our *English measure*, whereof the bones and Sinews were all as yet entire, tho the skin and flesh were consum'd; of which we hope to give you an ampler description another Month.

There is lately printed in that Kingdom the following books, viz.

A New Ecclesiastical *Bibliothèque*, or *Library*, being the 8th Tome of the *Authors of the 7th and 8th Ages of the Church*, continued by M. Dupin, Author of the former, with answers to all the Remarks and Objections of the Monks of *St. Vannes*. Printed at *Paris* by *Andr. Pralard*.

The History of *John of Bourbon*, Prince of *Carency*, by the Lady Countess *D'Annoy*, Authoress of the *Memoirs of the Court of Spain*. At *Paris*, to be sold by *Claudius Barbin*.

A New System of the World, in 4to. at *Paris*, sold by *John Cusson*.

The Philosophical Theater, upon which are represented the ancient and modern Philosophers talking together in the *Elisian fields*, to which is added a particular account of their Opinions, their memorable answers and sentences, and the most remarkable actions of their Lives, by Mr. *Bourdelon*, in 12°. Sold by *Claudius Barbin*.

There is likewise lately published a Letter written by M. *Vallemont*, D.D. to one of his friends, containing a description of a very curious and ingenious new invented Clock, that moves by the force of water only, inclosed in a round Box, of which we shall afterwards give you an Extract. As likewise another curious description of a Loadstone, found growing on the point of the new Bell of our Ladies Church of *Chartres*, with an account of several other very curious Experiments made upon the Loadstone, and other Physical Subjects. Printed at *Paris* for *Lawrence d'Houry*, and *Edme Couterot*.

From I T A L Y.

Of the constitution of the year 1690. and the Epidemical distemper reigning then in the Dukedorn of *Modena*, and the neighbouring Provinces; as likewise a disquisition concerning the nature of the Mildew that caused a kind of dearth there, by destroying the corn and fruits, by *Bernardine Ramazzin*, Professor of Physick, and printed in 4to at *Modena*.

From GERMANY and HOLLAND.

A Century of very curious Medicinal Observations made by D. *Paul Spindler*, together with the Observations of *Charles Baiger*, M.D. Printed at *Frankford*.

From L O N D O N.

There is now preparing a translation of the Travels of the Prince Royal of *Denmark*, of which we have formerly made mention, as also another Translation of the wonderful Adventures of *James Sadeur*, together with his arrival to, and discovery of the *Southern Continent*,  
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containing an ample description of the Manners and Customs of those *Southern People*, and of their Religion, Laws, Customs, Studies, Exercises, Wars, and of some animals peculiar to that Country, with several other *curious Rarities* of that place, in 12<sup>o</sup>.

Proposals for the Printing of a Book of almost *Univerſal Uſe* in the *Mathematicks*, by *William Leybourn*. Author of the late *Cursus Mathematicus*, and of divers other *Mathematical Treatiſes*, who hath now by him a *Miſcellaneous Manuſcript*, ready for the *Preſs*, which he will entitle *Pleasure with Profit*, conſiſting of *Recreations* of divers kinds, viz. *Numerical, Geometrical, Mechanical, Optical, Aſtronomical, Horometrical, Cryptographical, Statical, Magnetical, Automatical, Chymical, and Hiſtorical*, to be publiſh'd to excite ingenious *Spirits* to make further ſcrutiny into theſe, and the like ſublime *ſciences*. This Book, when printed, will contain above 100 ſheets, with near 200 cuts. Now becauſe this Work may be publiſht in his life-time, the *Author* preſents the following *Overtures*, for the promotion of it, to all *Maſters, Heads, Provoſts, Fellows* and *Scholars* of both *Universities*; To all publick and private *Schoolmaſters*, and *Scholars* under them; To all *Gentlemen* of *Inns* of *Court* or *Chancery*, and to all *curious Noble Perſons*, or any other *Ingenious Gentlemen* whatſoever. The *Propoſals* are as followeth, viz.

1. The *Subſcribers* to give 13 s. 6 d. for each Book in *Quires*, whereof 6 s. to be advanced at *Subſcription*, and 7 s. 6 d. at the *Delivery* of the Book. 2. All perſons that ſhall procure 6 *Subſcriptions*, to have a 7<sup>th</sup> *Gratis*. 3. All that deſire to contribute to the advancement of this *Uſeful Work*, are requeſted to ſend in their *Subſcriptions* with all ſpeed to the perſons under-named, where printed *Receipts* ſhall be given them; and if they ariſe to any competent Number, the Book ſhall be finiſhed by *Midſummer* next. The *Undertakers* are *Dorman Newman, Richard Balwin*, and *John Duntou*, of whom the *Propoſals*, with a full *Scheme* of the whole work are to be had.

I could not inſert the *Extract* of *Mr. Chauvin's Book of Natural Religion* this time, becauſe I could not have yet time enough to read it over with ſo much deliberation as is neceſſary to do him *Juſtice*; but we will not defer it longer than the next Month.

There is alſo lately come out an answer to a *Scurrilous Pamphlet*, lately printed, intituled, *A Letter from Monsieur de Croſs to the Lord* — by the *Author* of the *Memoirs*. Printed for *Randal Taylor*, near *Stationers-Hall*.

There are ſeveral other *valuable* and *curious Books* already newly publiſh'd, or in the *Preſs*, which having not Room for here, we ſhall reſerve for our next.

F I N I S.

We think it fit to give notice, that whereas our laſt monthly *Library* was, through the negligence of the *Printer* who tho the ordinary *Corrector* was ſick, yet thought not of ſending it to the *Author* to review full of groſs *Faults*, the *Author* humbly begs the *Readers* to excuſe for once theſe *Overſights*, aſſuring them, that for the future he will carefully ſuperwiſe it himſelf, ſo we want the like miſchievous *Blunders*.